

THE TWO WORLDS.

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A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY and PROGRESS of SPIRITUALISM, also to RELIGION IN GENERAL and to REFORM.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,735—Vol. XXXIV. FRIDAY, FEBRUARY 11, 1921 Price Twopence

Original Poetry.

The Man.

Give me the man with the soul so strong
That he sometimes errs in the right;
Than he who follows the gay mad throng
Like the moth that circles the light.

Give me the man that breasts the waves
When currents of life mean strain;
Than he who makes each ripple a grave
And the breath of the wind a pain.

Give me the man who will break the chains
And walk as a freeman his ground;
Than he whose mind dwells deep in the drains
Where the verminous things are found.

The first's the man who carries the race
To heights on the mountain of truth;
The other's the man who deadens the face
And blasts the fair dreams of youth.

—W. J. Grindley.

Soul Science.

A. L. Wareham.

III.—Sensation.

We recognise that sensitiveness is inherent in all organic living beings; and it has never been proved to be non-existent in inorganic matter. Sensitiveness and response appear to be the basis of life or mind, and are always associated with movement. Without movement there is no sensation. If the converse be true, that with movement there is always attendant sensation, then, as everything is in movement, everything must be alive. Physical scientists have now generally taken up the position that all natural phenomena can be reduced to motion. Mind, substance, energy would seem then to be fundamentally inseparable, if not identical. The probability is, that every particular kind of movement has its particular kind of sensation. Light, which is a particular movement of the ether, produces the sensation of light; heat, which is another kind of movement of the ether, produces the sensation of heat. The sensation of sound is produced by particular wave motion of the air; when there are 32 vibrations per second, we can distinguish a very low note, with an increase of vibrations per second the note becomes higher, until we get about 35,000, after which the human ear does not distinguish any sound.

The ether is in a constant state of movement, and when its wave vibrations range from 1,048,576 to 34,359,738,368 per second, we have electrical waves. Heat and light waves are in the neighbourhood of 1,125 billion per second. X-rays are in the vicinity of a million billion per second; and radium rays are in the vicinity of nine million billion per second. All things are probably more or less sensitive to these vibrations, even though they cannot be said to be conscious of them; nevertheless consciousness apparently must be a development of sensitiveness, for without sensitiveness it is difficult to account for consciousness.

In addition to ether and matter, there is known to be a fine substance associated with matter, but which is not within the grasp of the chemist; he cannot analyse it, nor, indeed, become aware of it in his work. It can be seen by clairvoyants emanating from living bodies, both organic and mineral. It can also be seen by persons who are not clairvoyant, by the aid of the Kilner screens, which consist of glass treated in a certain chemical way. This fine substance appears to be derived from the material, in connection with the vital movements that are always proceeding, and to be part and parcel of the vital processes. It is known as "spirit" and to distinguish it from "the ether" may be termed "derived spirit." Each living person, in addition to his material body, possesses a body composed of this spiritual substance, which permeates his material body. This spiritual substance is necessary for all the various functions of the body and mind, including sensation and response.

By sensation we mean an elementary mental state, which can be known by itself. Thus, when we see a blue ball, we get the sensation of blueness; the blueness we attribute to an external object; the sensation we recognise as belonging to ourselves. What is most certain to us is the sensation of blueness; our judgment or inference regarding the external object may be more or less incorrect. It is certainly wonderful that the vibrations of the ether at a certain rate should produce, not a sensation of rapid vibration, but of colour. When we see the ball, we get other impressions, such as roundness, size, etc., and these together form a complex percept.

Sensations are usually classified according to the organ of the body by which they are experienced; seeing by the eyes, hearing by the ears, touch by the skin, taste by the mouth, and smelling by the nose. These, however, are not all simple sensations, but are of a complex nature. In addition to the sensations experienced by these so-called five senses, there are others of a most important nature, such as motor sensations, and internal or organic sensations of the system.

It appears to be by a change of sensation that the mind becomes aware of sensation; directly a difference arises, there is some sort of perception of the difference, and a comparison is made. If everything always appeared to be blue, there could scarcely be said to be colour sensation; but as soon as something of a different colour appears, the sensation of colour is definite. So that all sensations as we experience them would seem to be, not pure and simple, but more or less complex; and the mind compares what is passing with what is appearing.

The sensations that are of most value to us in life are those of sight, sound, touch and movement; those of taste and smell are, in civilised mankind, chiefly adjuncts to pleasure, though originally they were necessary for warning. The organs of sight and sound are quite absent from the lowest forms of animal life; and have been evolved by the forces of nature, within and without, those forms that have acquired the highest development.

Sensations of the skin include those of touch, temperature, some such as itching, tickling, stinging, smarting, etc., and some arising from touch and movement in combination. The skin is supplied with an immense number of nerves, with peculiar endings. Dotted about it are small spots, on which any kind of stimulus will produce the sensation of touch or pressure, but no other sensation. Mingled with these are spots which are only sensitive to heat, and others which are only sensitive to cold. Then again there are other spots which are not sensitive to temperature or pressure, but which yield sensations of pain. Other spots give other sensations, and some parts yield no sensation whatever.

The skin in some parts of the body is much more sensitive to touch than in other parts. If the blunted points

of a pair of drawing compasses be spread to a distance of two inches, and brought simultaneously in contact with the bare back, the sensation produced is of only one point of contact. On the forearm the distance must be decreased to about 1½ inches, and on the back of the hand to about ¾ of an inch, in order to get the same sensation. On the finger tips, however, the distance would have to be reduced to one-fourteenth of an inch, and on the tongue to one-twenty-eighth of an inch. By concentration and practice, the powers of discrimination are increased, and are much greater in most blind people than in those with sight. Most of the nerves which have their endings in the skin are continued through the body until they reach the brain centres, and are there connected with other nerves; others have their centres in the spinal cord.

Sensations of heat and cold vary from those of pure touch, and in some ways are more like the organic sensations which arise from the internal conditions of the body. The spots in the skin which are sensitive to temperature are usually placed in curved rows round a centre, such as the root of a hair. There are more cold spots than hot. If an object is placed in contact with the skin, and is of the same temperature as the skin, no sensation of heat or cold is felt; but the temperature of the skin varies in different parts of the body, and an object that makes no sensation of cold on the nose, might be decidedly cold under the armpit. The skin is very sensitive to changes of temperature in the surrounding atmosphere; but if the changes are not too great, the sensation of change usually diminishes quickly, and sometimes ceases entirely. If one hand be placed in hot water, and the other in cold, and then both be put into the same water of medium temperature, the water will not feel of the same temperature to both hands. The hand coming from the cold water will feel it warm; and the hand coming from the hot water will feel it cold. If a cold spot be touched with a hot wire, it sometimes gives gives a sensation, not of heat, but of cold. Sometimes both hot and cold spots respond together, and we get a peculiar, doubtful sensation of both heat and cold. We can bear considerable heat to a part of the body, which, if applied to the whole body, would be unbearable; so, in testing the temperature of hot water, we usually place the tips of our fingers in first, and gradually introduce the rest of the hand. We do not notice the difference of temperature of materials that are bad conductors of heat, such as woollen goods, but with good conductors, such as metals, we experience strong sensations, either of heat or cold, as the object may be hotter or colder than the skin. When it is hotter, the heat rapidly passes from it to the skin, and when it is colder, it rapidly conducts the heat of the body away from the skin.

Motor sensations, or sensations associated with movements, are closely connected with those of the skin. To the deaf and blind they are of very great importance, and to all in possession of hearing and sight, they are of greater consequence than is generally recognised; and they assist materially in reinforcing and supplementing the work of those faculties. They are a great aid to memory; the act of writing out a passage assists in fixing it in the mind. Drawing maps is a great aid in the study of geography. Various movements of the body and its parts frequently appear to be of assistance in helping the mind to work. We see children moving their mouths and tongues when writing or drawing. Actors often find it a help to move about when studying their lines. There are different opinions as to the exact manner in which motor sensations are produced, but the most probable seems to be that they are due to pressure and change in the skin, muscles, sinews and bone surfaces. If we move a limb in the dark, we know its movement and position from motor sensations. The surface of the joints, the tension of the muscles, skin and sinews take their part. In the case of some of the movements, as of the eyes and vocal organs, it would seem that the sensation is entirely due to the action of the muscles and their nerves. Some consider that the sensations are partly due to the flow of nervous energy from the brain to the moving parts.

(TO BE CONTINUED.)

WHAT a man does not believe can never at bottom be of true interest to him.—CARLYLE.

Do Spirits Help Us in Our Dreams?

Horace Leaf.

I HAVE just been discussing with a Scotchman the probable scope of subconscious action. It is certainly difficult at times to distinguish an uprush from the hidden portion of the consciousness from an inspiration from a spiritual being, when a much desired fact is revealed in a startling manner to the normal mind.

Science is often too severe in its opposition to the Spiritualistic theory, and attributes to the subconscious more than justice to the facts warrants. To be determined that spirits are the last entities one will give in to, is neither fair nor wise. To give every theory a proper chance, and be careful not to allow bias to carry a pet idea too far, is a good plan. One precaution to be adopted is to credit the opinion of the person who has the strange experience with some value. Alas! this is just what many people never do when considering supernormal facts. Surely the individual who has had the experience may be expected to have some notion as to the source from whence it has sprung! Even if the matter is beyond the power of reason to determine, may not intuition stand for something? Intuition is a kind of exalted instinct, and instinct is unerring.

The foregoing remarks have a bearing on a curious experience which befell my Scotch friend about twenty years ago. Similar experiences are not unusual, and while some of them can be best accounted for on the thoery that they were due to the subconscious mind illuminating the normal mind, others are better explained by the theory of spirit guidance.

At the time of his remarkable dream, my friend had, without previous experience, just entered the office of a chartered accountant, who had taken over the care of the accounts of an important company. To the dismay of my friend, who felt himself to be quite incapable of undertaking so important a task, his employer gave these accounts into his charge, requesting him to make up a balance sheet in connection with them by a certain date.

The task taxed the young man's ability to the utmost, necessitating long hours of labour, and causing him to have several sleepless nights. At last the balance sheet was prepared, when, to his dismay, he discovered that it contained a fatal discrepancy of several pounds sterling.

Every effort to account for this unfortunate mistake was unavailing. Day after day he worked at the problem without success, and in sheer desperation he remained working into the early hours of the morning of the day on which the balance sheet was to be rendered. So distressed was he at his repeated failure, that on this occasion he gave way to tears, finally retiring to his bed in a hopeless frame of mind. Falling into a troubled sleep, he had a very vivid dream, in which the account books in question lay open before him, and a finger pointed at the item causing the trouble.

On awaking he remembered his dream, and going to the office opened the book corresponding with the one he had particularly noticed in his dream, and finding the item he had dreamed was at fault, corrected his balance sheet in time to present it as requested.

Of one thing my friend is sure, namely, that he could not have discovered the cause of the trouble by normal means, nor does he believe that any part of his hidden consciousness could have realised and revealed the troublesome item to him. He is confident that a spiritual helper, knowing of his quandary, helped him in this remarkable way to solve the difficulty.

OUR readers should follow with interest the series of articles on "Soul Science," by A. L. Wareham. They are thought-provokers!

THE Grimsby Spiritualist Society in consequence of increasing numbers, has removed to larger premises in Kent St., and we trust that success will accompany them.

HAVE you read "Capt. Stormfield's Visit to Heaven," by Mark Twain? It is written with that restrained humour for which the author is so famous. Post free, 3s. 6d.

Should Capital Punishment Be Abolished?

Thomas Mark May.

THE eloquent article by Mr. Kitson evades the main point and leaves one "cold" on the subject. Capital punishment by the State is the least of a number of evils arising out of murder by an individual. It tries to fit the "cap" on the right head ("capita-capitus"—cap a head), and in civilised states is designed to prevent the objectionable habit of killing one's "own mutton," stops the "mafia," "vendetta," and other horrors in certain parts of the globe where persons run amok and burn, kill and destroy all and sundry who they imagine their own special enemies.

The fact is we are all potential murderers, and quite respectable old maids, of both sexes, express a wish for the blood and scalp of, say, the German Emperor, the Sultan of Turkey, or our respected Prime Minister and other noted characters of present and past history.

Capital punishment is a law of, and in, Nature. Why suggest abolishment? Why not "regulation"? In the Holy Bible, which is bovrilised history for all time, we have many instances of the law of capital punishment working out in human history, typified by the Jewish race. Cain kills Abel, and Jehovah says, "I will set a mark on him"—I will do the vengeance, retribution or capital puishment. We all have the mark of Cain on us. As Shakespeare says, "If we had our deserts, who would escape whipping or hanging?"

Murder is a fine art, a divine act or law, so the orthodox clergy explain and practise in their cannibalistic theology and ceremony. Jehovah, they say, finding that man could not be killed by earthquakes, famines and wars, and was irredeemable and incorrigible, determined to have his only son killed by man to counteract what they euphemistically call "the Fall." Since then the capital punishment first fell on the unfortunate Jews, over a million being killed A.D. 70, at the fall of Jerusalem, and since is said to fall on poor Christians who do not happen to belong to the Catholic Church, which capitally punishes myriads in everlasting hell who do not conform to its teachings and doctrines; whilst in a "mad world" thousands of priests daily, capitally by punishment, first create and then devour their Creator by manufacturing wafers out of flour, water and gum—wholesale murder. And now Spiritualists add to the pandemonium and hell-stew by advocating and signing useless documents to abolish a law of nature.

To-day is the anniversary of the beheading of the royal martyr, King Charles I.—a fitting date to discuss capital punishment. What a paradox is life! Very few murderers are really caught and hanged. To-day the few fortunate ones that are hanged laugh at the rope, but detest the preliminary delay and fuss of ceremony in the condemned cell. But why open the floodgates of murder and make us all do our own revenge or retributive justice on people we don't like, or kill our own lamb chops? Butchers and hangmen are necessary officials, and save us all a lot of time in hunting down our enemies. I notice the sentimentalists never express sorrow or remorse, or tears or grief, for the unfortunate victims, but waste all their time, ink and crocodile tears on the vulgar, but heroic, martyr, highwayman or other disreputable person they read about.

If capital punishment is done away with, I, for my part, know at least a dozen objectionable people I shall have to start out and murder, which will be very inconvenient and wasteful. At present I prefer to leave their fate to the Almighty or the law of the land and the Nemesis of nature.

To be a seeker is to be of the best sect next to a finder.—OLIVER CROMWELL.

BUY what thou hast no need of, and ere long thou shall sell thy necessaries.—BEN FRANKLIN.

TORONTO, BRITTEN MEMORIAL SPIRITUALIST CHURCH.—The last rites to our departed sister, Mrs. J. J. Bean (late of Sutton, England) were carried out in the church by our Pastor, Mrs. M. Stier. Representing the board was Mr. Johnson, President, and the secretary. Quite a large number of people attended the church to witness the ceremony, which was very impressive.—H. S. SPOUR, sec.

A New S.P.R. for Scotland.

THERE is a fascinating interest about the study of psychic phenomena, whether they are faked or genuine. Human curiosity is, and always has been, concentrated upon the question of a life in other spheres. And it must be said that many of the performances at seances conducted under the Psychical Research Society's conditions are bewildering. It is doubtful if anything more bewildering than some of these "phenomena" has ever been accomplished on the stage by professional conjurers.

Indeed, the study of the "medium" is one that taxes the ingenuity and observation of a keen investigator. It may be safely assumed that the new Society will include in its membership people familiar with tricks and deceptions that have been exposed in performances of the past.

At the present time the booksellers' counters are being flooded with books on the subject, which, amusingly enough, are equally fanatical on either side. There are books that would convincingly prove such a thing as an honest manifestation had never existed. There are others that as faithfully and sincerely claim that the medium is the subject of dishonest libel. No wonder that the bewilderment of the public is intense.

Most people have at any rate read at some time or other exposures of mediums. As a matter of fact, the most convinced disciples of the Spiritualist movement scarcely take the trouble to question that there have been innumerable fraudulent professional exponents of their cult. But there are in Glasgow two of the most extraordinary "direct voice" mediums living who have been studied for a long time by the Psychical Research Society. They make absolutely not a penny out of their seances.

Sir Arthur Conan Doyle has testified to their achievements. Lady Glenconner also, who recently published a book dealing with her own experiences in the study of Spiritualistic manifestations, has sat at a seance presided over by one of these Glasgow experts.

Glasgow indeed has come into prominence of late largely through their efforts, as one of the leading districts in the movement. It may safely be expected that the new Society will not be without opportunity for research. For it is not only the well-known who practice the cult. In any number of houses people now meet to indulge in the experience of hearing and translating "messages from the other plane" through the customary tables, tambourines and "direct voice trumpets" (which may be bought just as readily as one buys a cornet).

Quite one of the most perplexing aspects of the position is the effect of Spiritualistic beliefs on society in general. It is easy for the cynically minded or the cold-blooded rationalist to remain unaffected by any propaganda so far put out in their favour. It is equally easy for the stoutly faithful believers in the doctrines of the Church. But apart from these there is a huge number of people unsettled by present-day life and its myriad doubts. The sorrows of war have been more unsettling than all the theoretic Agnosticism of Mr. Foote.

No wonder it is being asked anxiously whether it is safe for society that practices so disturbing to people of neurotic tendencies (and there are many nowadays) should be generally experienced. Yet we have long passed a day when it would be conceivable to have house-to-house visitations and prosecutions for practising the black art. However authority might frown upon table rapping, it is impossible to imagine nowadays fervid elders of the Church of Scotland breaking in a door of a cellar to discover a secret seance and to hale off terrified ladies and mystic mediums to the rack and the dungeons. They could have done it once upon a time.—GLASGOW "EVENING NEWS."

MR. R. H. YATES asks us to inform Societies that for the next six months at least he will be unable to fulfil platform engagements. He has been compelled to undergo an operation, which has been successful, but has left him weak, and it must be some months before his chest fits him for public work. We are sure his many friends will extend their sympathy and kindly thoughts to him.

"Losing Interest In Britain."

H. J. Osborn, President, London Central Spiritualist Society.

DR. G. B. WARNE, President of the National Spiritualists' Association of America, has sent me, with a request to answer it, a cutting from the "New York World" of recent date, containing a special despatch from the London correspondent of that journal. The despatch contains some quotations from Dr. A. T. Schofield, and some other statements, which I have replied to in the "National Spiritualist."

The "World" despatch states that "Spiritism" is "losing interest in Britain," and alleges there is a pronounced slump in the movement.

In proof, the reporter says that several plays with "spook plots," which won high praise from dramatic critics, "had to be withdrawn for lack of patronage"; that the libraries "report a noticeable falling off" in the call for books on the subject; and that "several prominent physicians and psychologists" have "inveighed against Spiritism."

This last is the peg on which to hang a number of the well-known, wild and random statements by Dr. A. T. Schofield, taken from an address at the United Service Institution.

Dr. Schofield is reported as saying, as he has often said before, that Spiritualism is "spreading like poison gas," with "physical, mental and spiritual evil" resulting; "too often ending in the most terrible fate that can befall a human being—which is absolute possession by an unclean spirit."

Dr. Schofield's sole support for these slanders is found in a re-hash of the three cases he has been quoting for the past two years—those of individual patients, who are not shown ever to have had anything to do with Spiritualism—cases which Dr. Schofield has refused to have investigated, or even to discuss them. Yet he repeats the slander on Spiritualism, and that in spite of definite disproof, from official sources, brought to his knowledge.

I have taken the opportunity offered, not only to refute Dr. Schofield's wholesale charges, but to give, in the "Nationl Spiritualist," and also in the "Progressive Thinker," a review of the position and standing of the movement in England. Thus I hope the antidote will overtake the poison.

There is great interest on the American continent in the question of Spiritualism and lunacy. Every false statement made in England is sedulously reproduced and circulated; so that I am glad to find opportunities in February in Toronto and Hamilton in Canada, and in Detroit and Chicago "over the line," to give my lantern lecture, "Does Spiritualism Cause Lunacy?"

But the larger satisfaction is found in being able to give on the spot a true view of the movement at home, and to show how little it deserves the reiterated attacks of clerics and doctors—the latter, usually, like Dr. Schofield, of the narrowest orthodox trend of mind. Such men speak, as he does, not as "physicians and psychologists," but merely as lay evangelists, and they let their zeal for their particular religion outrun any sense of scientific precision they may have.

As I write the English mail brings me a newspaper article by Dr. Schofield—"Spiritism a present danger"—in which he repeats his special case of an officer suicide, and speaks of a "great increase of mental cases," which he attributes to the spread of Spiritualism, and of its "evil results" as "a calamity."

All this, with no word of appeal to fact or proof. What is to be said of, or to, one who poses as "a Christian, a man and a physician," and who yet has so little regard for truth, honesty or scientific test?

THE game of life is rough sport for thin-skinned people.—BURSON.

COURTESY is like the cream on the top of the milk—it enriches.

THE Spiritualists of Bradford recently entertained 250 poor children to tea at Harker St. Church, and each child was the recipient of a suitable gift. The "Blue Dragon" troupe of entertainers presented the pantomime "Dick Whittington," and the Lord Mayor, Lt.-Col. Cadie, presided. A very practical way of embodying Spiritualistic teaching.

A Stagnant Soul.

W. George Wheeler, L.P.I.

HEATHER LOVINGHEART was a sufferer, and had been all her life. She was among the physical unfits. As a girl she suffered from a disease of the kidneys—her complaint came to be known as Bright's disease with complications. The physicians could not cure her. Heather had a poor deformed body, but God gave her a wonderful soul. The key of the kingdom of the heavens was given unto her, and she opened her spiritual eyes, she linked her thought with one of the mighty initiates, the uplifted souls who had passed beyond. She attained life through a psychic experience which atoned for all physical weakness, and gave her a place among the immortals. Heather Lovingheart was a living witness to the verities of the unseen realm, to angels, to sublime psychic beings not far removed from the earth life, that is to souls capable of their perception. The materialist said, "God, if He exist, is cruel to allow this girl to suffer." But the girl said, "I know that my Redeemer liveth." To Heather's psychic self was revealed more in a single hour than was acquired by the mere materialist in a lifetime.

Heather played no part in the physical life of young womanhood, she was a complete invalid, and could not rise from her bed without assistance. Yet she always had her visions, and the unseen realm was never closed to her by day or night.

At times she did a good deal of fine work for charities, but her poor hands were a pitiable sight, deformed, ill-adapted for use. Then, too, she had an influence, which was quite as valuable as if she were a public character; a teacher, a preacher, or a philanthropist. Friends and visitors came to see her, they came to sympathise, to bring her trifles, but they generally found it was not the invalid who needed sympathy, but themselves. Heather's soul had been lifted, the Christ of the ages had been revealed to her, she was in anticipation free.

Among Heather's many friends was Karl Richmond, B.A., a clergyman of the Established Church. He was considered a gifted preacher and a learned scientist. His soul-life was, however, at a remarkably low ebb. He preached without believing. His inner life was a life of doubt, he had little faith in God or humanity.

Richmond did not wish Heather to discover the true condition of his soul-life, but she did discover it. She always had a sort of intuitive psychic perception.

"Do you ever commune with the great immortals, Karl?" she inquired, one day.

"You are a strange girl, Heather," he said, "you ask the most extraordinary questions. I read Homer and Shakespeare and Milton and Byron. Isn't that communion with the immortals?"

"Yes, of course that is possible, but is that all? Do you never see the Christ in vision or receive messages from the beloved departed, or feel the inspiration of the angels who behold the glory of infinite love?"

"I candidly confess, Heather, that all such is at present outside my sphere."

"Yet you are an ordained priest, Karl, and declared by the Church 'a member of Christ, a child of God, and an inheritor of the kingdom of Heaven.'"

"It is so ordered, Heather," he said.

Karl smiled graciously and departed.

Karl Richmond was dissatisfied with life. He wondered if Spiritualism would supply a long-felt want. He attended the circles of that mysterious body, but there was never any striking revelation during the period of his presence. In fact, on each occasion it was stated that there was someone present who retarded progress. Karl was that one.

Karl now left the Church and joined the Unitarian body. This satisfied him for a time—it had a decided intellectualism, it was literary; it had a scientific side. He soon wearied of it. Then he gave up religious leadership and attended the meetings of "The Church of Christ Scientists." This proved too monotonous; there was no sermon. It would have been a treat to preach, if only to hear his own voice. He did not believe in faith healing. He had

faith. Karl plunged deeper into material science. Then he drifted into Atheism.

He came less often to see Heather now, generally leaving fruit or flowers at the door. The girl knew he was sinking lower and lower into the mire of infidelity. She prayed for him, but said little, for his soul she communed with the beloved departed, stretching our her spirit life to save him.

Karl was sick of everything. Life had lost all its interests, materialism had crushed every spark of light from his soul manifestation. His existence was worthless; he contemplated suicide.

Karl failed. He wished to poison himself, but a stranger, a foreigner, intervened at the critical moment. He was one of the great souls from the East.

"You can't end life, my boy." he said. "Life is for ever. Find out its secrets. Live no longer an artificial existence. I will prove to you eternal verities. Look into my eyes."

Karl Richmond obeyed. Immediately the cloud which hid his soul from divinity was lifted. He was no longer encased in the black darkness of materialism.

"You will henceforth live a nobler life, Karl," said the stranger.

Karl thanked him. "How know you me?" he inquired.

"My friend, Heather Lovingheart, communed with me. Fare thee well."

The dark-skinned, fine looking visitor had vanished. Karl visited Heather and told her all the truth. She simply put her hand on his head and said, "God is very good, Karl. He is, indeed, very good.'

The Reality of God.

J. Rutherford, Roker-by-the-Sea.

GOD becomes unreal when life ceases to be simple. Engaged intensely in business, completely absorbed in terrestrial affairs, men lose the sense of mystery that embosoms and exalts human life. And even when engaged in purely intellectual pursuits, in the study of science, or literature, or engrossed in the working of their own minds, they forget the overarching Reality that holds them and everything in its place. The unreality of God haunts the mere externally thinking mind. You find it in cities where men are exclusively busy with mercenary affairs. You do not find it in the country, where men are natural, thoughtless of themselves, earnest in the service of others, free from vanity and conceit.

Agnosticism springs from a one-sided mental development, the dominance of the intellect. Our great seer, A. J. Davis, affirms that "intellectual light, whose oil is sensuous observation and external experience—is lamplight; but the light of Wisdom is the light of the sun. By intellectual light we perceive and value the things of sense; while by the light of Wisdom, whose oil is derived from the immortal essential principles of life, we perceive and accept the truths of eternity." Therefore, I believe, to attain all-round truth, the scientific method must be supplemented by the poetic—the spiritual. The scientific method is adapted to the understanding. It bids us consult visible facts, study palpable realities. The culture of the imagination—embracing ideality, sublimity and spirituality—of the power to go behind facts, to discern laws, to appreciate principles, to get on the track of everlasting forces, is of equal value with knowledge.

We may exercise much ingenuity in destroying all the supposed proofs of God's existence, but, after all our labour, we still have the superior spiritual consciousness itself to meet, and we find that it neither demands external proofs of God's existence, nor is the least troubled when such proofs are denied.

The poetic or spiritual element in our nature—do we not need more of it? Are we not too external in our methods, too business or surface like? It is quite true, one cannot anticipate a return to the old-fashioned faith in God, to Jehovah localised in space. No new forms of statement are to be looked for.

Dr. Rabindranath Tagore, in his "Sadana" or "Realisation of Life," remarks that "In the Upanishad it is written the Supreme Being is all-pervading, therefore he is the innate good in all. To be truly united in knowledge, love and service with all beings, and thus to realise one's self in the all-pervading God is the essence of goodness, and this is the keynote of the teachings of the Upanishads."

"Within this earthern vessel are bowers, groves, and within it is the Creator.

"Within this vessel are the seven oceans, and the unnumbered stars.

"The touchstone and the jewel appraiser are within.

"And within this vessel the Eternal soundeth, and the spring wells up.

"Kabir says, 'Listen to me, my friends! My beloved Lord is within!'"

Vision of Death.

A CURIOUS story of a death presentiment is reported from Berne. A Swiss girl, aged 21, who was dying after a long illness, suddenly sat up in bed, and said to the doctor and her parents, "My fiance has just been killed. He fell from an aeroplane."

She had not heard that her fiance was going to fly that day (says the Geneva correspondent of the "Daily Express"), but her statement proved correct, and the time was exact. A telegram arrived soon afterwards stating that the fiance, Lieutenant Muhr, of the Military Aviation Corps, had been killed at Dubendorf, 30 miles away, while trying a new machine. The girl died an hour after making her statement. The pair were buried together.

Lieutenant Comte, a noted airman, who witnessed the accident, declares that he can give no reason for it, as the motor was found in good condition.—"EVENING NEWS."

The Divine Sculptor.

SEE there the Sculptor before that block of marble stands,
We see a shapeless block and tools within his hands.
We little know, as the Master stands and sighs,
The image that appears before his eyes.

To us a block, with not a hint of what's unseen,
A beauteous form has long before him been;
And, as the hammer chips off bit by bit,
We see, tho' dimly yet, a form emerge from it.

But watch that Master's hand as he sets free
The image that his mind alone can see;
And when the artist hand has chipped away the stone
There now an image of perfection stands alone.

So, in the roughest piece of human clay
That we may find while on our earthly way,
Be sure e'en there must dwell a spark Divine,
Needing the Master's touch to make it shine.

Image divine, that only He can see,
That only He can shape into the image meant to be
The storms of life, its buffetings and sorrow,
Are just the Artist's tools—wait for the morrow.

That morrow which shall dawn 'mid wild surprise,
Shall, by the mighty hand of the All-wise,
Show, hewn out of that ugly lump of clay,
An image now Divine, tho' hidden all the way.

—T. K. BEETLES.

MR. BRADLEY, of Skipton, tells us of an interesting incident which occurred last month at one of their public services. Mrs. Lomas (the speaker) told a lady present—a perfect stranger—that she had arranged to go abroad about the middle of February, and the lady admitted that this was so. Mrs. Lomas then said, "You will not go at that time. I see a letter coming which will alter the date to the second week in March." Four days later the letter came and all the details proved correct.

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Spiritualism and the Churches.

To those Spiritualists who for many years have been wandering in the wilderness of unpopularity, it is amazing to observe the rapid change which is being taken by the Churches towards not only its recognition as a series of facts, but its revelation of the actual conditions of the after life. As we have often said, we have little patience with the individual who waves the matter aside with an air of superiority, exclaiming that we have quite enough to occupy our attention in attending to the duties and problems of our present life. Such an attitude is both unwarranted and foolish, for the reason that "all life is one," and since the basis of the future is the present, the success of the future must depend upon present effort.

The architect or builder does not consider the laying of foundations apart from the structure to be erected thereon. The past, present and future are mutually dependent (if they exist at all in the absolute) and every man is labouring to-day for to-morrow. The schoolboy and the apprentice may only properly direct their energies if they look ahead, and the individual who neglects to do this is the one who subsequently rues his lack of preparation.

An ounce of foresight is worth a ton of regret. The Churches are awakening to the great fact that preparation for the after-life must depend upon the nature of that life, and if the old Puritan concept of heaven had been true, if the next state of being had for its sole occupation the singing of anthems and playing of harps, then all the normal activities of everyday life here would be sheer waste of time—a training at the Royal Acadamy of Music would be the best equipment for our future, and a doctor of music would be of more value in the scheme of things than a Pope and two Archbishops rolled into one.

The æstheticism of the clergy may rebel as it will against the type of after-life which is revealed by Spiritualism. It matters not one jot to the real searcher whether the conditions of the next state conform to the ideals and opinions of this Church or that—the heaven of the Christian, Nirvana of the Buddhist, or the happy hunting-ground of the redskin. The next life takes no note of what we desire or imagine, IT IS WHAT IT IS! And we think it is a commonsense view of the matter to suggest that THE MAN WHO KNOWS WHAT IT IS IS THE MAN WHO LIVES THERE! He may know little, he being a puny individual in a huge realm, but however little his knowledge, it is the only data available.

We hear many objections to Spiritualism on the ground of its crudity, and such objections have a very real basis of fact. Spiritualism has not a trained and cultured ministry, it lacks all the grace of modern art and refinement. It has not adopted a beautiful system of symbology, and does not clothe itself in the garments of æsthetic culture. All this is quite true, and we are sometimes inclined to regret the fact.

Prof. Hyslop says concerning this matter, "Spiritualism had one merit. It looked at the facts. The scientific man and the Church cannot claim that defence in their objections to it. They allowed their æsthetics to influence judgments that should have subordinated taste to truth."

Yet, how true it is that history in broad outline repeats itself, which is but a restatement of the fact that the laws of life are constant. What was the chief objection to the ministry of Jesus and his disciples? Was it not the plebian nature of its personnel. "Can any good come out of Nazareth?" "Is not this the carpenter's son?" These were the questions jeeringly hurled at him. Hyslop says further, "The fishermen of Galilee were the conquerors of the world. They did not wear ermine or live in luxury. They did not talk in philosophic terms that no one could understand but themselves." True! And we do not hesitate to assert that comparison between the Primitive Christianity of 1900 years ago and its successor of to-day does not impress us. We frankly confess that we would far rather (were the choice granted us) be one of that little humble plebian company who gathered in the little upper room after the crucifixion, than boast of our membership to-day of the Churches of St. Peter's or St. Paul's.

The early Church had nothing artistic about it, its music (if any) was primitive, its advocates rude and plebian, with the exception, perhaps, of Paul; it possessed no material wealth, no elaborate buildings, no regular order of services, and few, if any, sacraments or ceremonies; BUT it did possess the power of the spirit. It did speak with tongues, it did heal the sick—both the sick in body and in soul—it did work miracles, it did have the open vision, it was conscious of the actual and personal presence of the spiritual world; and with those powers and virtues it grew strong.

Later in history the symbologist and æsthetic took command of its destinies. Its ritual became stately, massive and elaborate. It built itself ornate churches. It possessed itself of beauteous vestments. Art and beauty were pressed into its service, and the wealth of the world was expended to give it earthly power and prominence. It however lost the powers of the spirit. Its miracles petered out. The open vision was replaced by blind faith and intellectual assent, it ceased to possess the healing touch, and could no longer produce the therapeutic results attained by its founder. It ran to mere emotional intellectualism, and had nothing left but its moral teaching. In fact, even this became a stereotyped conventionalism. The average religionist of to-day is far more fearful of offending Mrs. Grundy than of offending God.

We are thankful for the preservation of the moral and ethical standards. We do not despise them—rather would we extol and extend them, and we think, too, that the Spiritualists of to-day might insist even more strongly than they do upon the moral standards of conduct; but their preservation and extension need not obscure and atrophy the activities of the psychic life. Moral conduct can and often does spring from merely intellectual or conventional standards. It can, however—aye, it ought to—spring from a spiritual life and urge, deep down in the spiritual nature. Then it can and will become a permanent asset which we shall take with us into the life which lies before us.

The Churches are awakening to the fact that whatever Spiritualism may lack, it has with it at least the fire and force which was present with the plebian band of Galilean fishermen, and we may be sure that as long as that is active, we shall carry the world before us, for it is the evidence of the living co-operation of the spiritual worlds.

How far is it possible for us to incorporate the advantages of culture, art, music, refinement, dignity and education? We think these are not at all incompatible with spiritual power. Paul was as truly inspired as Peter, but let us be careful. It is easy to lose the rugged outlines of the substance for the softened lines of the shadows, and beautiful as symbols may be, they often serve to hide and disguise truth. Let the Churches come our way, as come they must, or die.

Be it ours, however, to stick close to the spirit people, to treasure the powers of mediumship, to see that we do not trim the message of the spirit people in order to meet

the established creeds and habits of thought of the day. That mistake was fatal in the past. It must never occur again. Whether the message of the spirit people pleases or offends, does not matter one jot or tittle, we are only concerned that it shall be published as pure and unalloyed as we can possibly receive it. We are not concerned with apologetics or mental reservations, these can be left to the schools with all the accretions of their past training. "The whole truth and nothing but the truth" must be our motto, whether it offend or please, since the truth must win in the end. Spiritualism has grown and remained virile and powerful through the bitter persecution and misrepresentation of the past. It has far more dangerous times before it. The flattery of the insincere—the plaudits of the crowd, the scheming of the false friend with an axe to grind, these are far more dangerous than the assaults of the enemy. In the history of Christianity—the theatrical conversion of Emperor Constantine, the time-server—did more, far more, to sever the bond between the early Church and the spirit world than all the burnings and scourgings of Roman soldiers.

Let us not be misunderstood. We would be friendly to all, brotherly to all, but we would keep true to the spirit world, since its inhabitants have been far more trustworthy in their dealings with us than all others. Gradually the word of ridicule is being made an honourable word by the faithfulness of those against whom it was hurled. The future of religion rests with us, but in order to secure that future, we must lean not upon the physical world, but upon the spiritual.

Invocation.

FATHER, this Thy world is woe-stricken. Creation verily groaneth in distress and pain, lacking that peace and contentment which should be the lot and portion of all Thy children at present inhabiting the earth, which is Thy earth and not man's. The cry goes up from us continually, "How long, O Lord,'² and the voice repeats, "What of the night, O Watchman ?" God and King of this Thy kingdom, assert Thy right to reign, and prevent the purposes of evil doers of wicked devices, that they no longer "hurt and destroy in all Thy holy mountain." Thou desirest such a holy habitation for the spirit incarnate, but the enemy is triumphant—or seems to be—and few are the faithful who possess their souls. O, Father, come to the help of Thy world so grievously afflicted. Work Thy will and fulfil quickly Thy promise, that again we rest in Thy day and in Thy sunlight after this storm of night and of darkness now raging is over and gone for ever ! We pray Thee to hear us, good Lord !—AMEN.

CURRENT TOPICS.

Sir Arthur Conan Doyle.

SIR ARTHUR writes us that he has had a splendidly successful time in New Zealand. Journeying 500 miles in that Colony, and visiting Auckland, Wellington, Christchurch and Dunedin, he addressed eight large meetings in 15 days, and the success of the tour was heightened by the opposition launched against him. In all the meetings there was never a seat vacant, and doubtless he has left the New Zealand public thinking hard. He had, when writing, returned to Australia for a visit to Brisbane, and was hoping to put in a lecture or two at Perth on the journey home. He should arrive back in England at the end of March.

Psychic Photography Challenges.

SIR ARTHUR has been lecturing amongst other things on Spirit Photography, and has been showing quite a number of slides which the Australian Press says are "very extraordinary." Of course the usual challenges have been forthcoming from photographers and others, and Sir Arthur has replied stating the conditions under which certain photographs were obtained, and demanding that his critics produce the spurious effects about which they talk so much under just these conditions, such effect to be a recognisable likeness of a deceased relative. This silenced the voice of criticism, and there was nothing doing. Strange it is that whilst the Knight of Spiritualism was fighting for proof of immortality his leading critic was Mr. David Simpson, President of the Christian Evidence Propaganda.

The White Flutter of Welcome.

SIR ARTHUR'S last great meeting in Sydney was attended by a huge congregation of over 3,500 which assembled in the fine Town Hall of the city. The "Sydney Morning Herald" says, "The air rippled with the flutter of thousands of white handkerchiefs as Sir Arthur rose to speak." The whole of the Spiritualists present had decided to adopt this method of welcome rather than cheering, clapping and stamping, and the champion of the spirit people waved in return. The huge audience, at the close of the meeting, joined in singing "God be With You till We Meet Again."

The Walsall Experiments.

MR. FRED BARLOW, Secretary of the Society for the Study of Supernormal Pictures, still presses Mr. R. H. Atcherley, of Walsall, to produce his "fake spirit pictures" before a committee of the S.S.S.P., and has pointed out that the conditions of Mr. Atcherley's experiment are in no sense as strict as those under which the Crewe Circle and others have worked. Mr. Barlow quotes an experiment conducted under the supervision of Dr. G. Lindsay Johnson, F.R.P.S., in London, and requests Mr. Atcherley to duplicate it. We think there is not much likelihood of his attempting to do so. The "Walsall Pioneer" has been strictly fair, and has freely stated both sides without bias. We are thankful for this attitude (a growing one) on the part of the press.

More Brotherhood !

THE Rev. T. Cheyne Chaddock is the next to attempt to stem the tide of Spiritualism by strong denunciation and the twisting of facts. The gentleman makes collective hypnotism account for a great deal and even quotes Dr. Schofield, whose exaggerated statements have repeatedly been refuted. Collective hypnotism explains the experiments of Sir. Wm. Crookes, in which, we presume, the camera was also hypnotised. All other phenomena are explainable by conjuring, etc. Subsequently we get a rehash of the old method of choosing the WORST from a multitude of spirit messages, and the pretence that they are a fair sample. We wonder what would be said if we took certain bibilcal quotations (which we were quite familiar with when we were a good little boy in Sunday School) and pretended that these were a sample of biblical sayings.

Why ?

MR. CHADDOCK has never been able to find anything good in the bald imposture, fraud and trickery associated with public seances. We find nothing good in trickery and fraud. We know a man who has visited hundreds of seances in search of it in order that he may expose it, but he hasn't yet found any which he was able to establish as such. The rev. gentleman asks why are these things produced in darkened rooms. "Why not in the garden ?" We might retort, "Why did certain things take place in Palestine ? Why not in England ? Why did they happen 2,000 years ago, before science was born ? Why amongst a semi-barbaric people ? Why don't they happen to-day ? Why can't they be scientifically examined in the light of modern knowledge ?" These are large questions, and there is, of course, an answer. God's hand is not shortened, but Rev. T. C. Chaddock and his like are obstructionists, who by their attempts to coop Deity within the limits of their narrow creeds hinder His ministrations to humanity.

THE pagan priests took the word "Christ" from Kristos, the illuminated.

THE spirit of God within man sends out its truth as the sun sends out beams of light. As the sun is obscured by clouds, so is the spirit in man obscured by the ignorance of others.

Yorkshire Spiritualists' District Council.

THE first quarterly meeting of the Yorkshire District Council was held at Attercliffe on Sunday, Jan. 30th, when three officers, three subsidiary groups and 17 Societies were represented. Mr. Taylor (vice-president pro. tem.) presided at the business meetings. It was a great pleasure to all to have the company of Mr. Webster (President), although not physically fit to assume his position. Mr. Rastall offered invocation and Mr. Jones, on behalf of local friends, extended cordial welcome to all, referring to Attercliffe Spiritualist Church as the ever open door for the consideration of all matters appertaining to the advancement of Spiritualistic principles.

Mr. Thickett spoke on behalf of the District Council, assuring all that as a body they were pleased to welcome the County Organisation.

Minutes of last quarterly meeting were read and adopted, as was also the correspondence and financial statement. A draft copy of the balance sheet for 1920 was also presented.

After dinner interval we resumed with the valuable parts of our agenda, which had previously been deferred, namely, spirit communion, and all were consciously helped by the knowledge of the companionship of arisen workers. The Society was instructed to convey expressions of sympathy to Messrs. Yates and Hey, and to those who are so ably tending them in their weakness. The vote was adopted by all standing, and loving healthful thoughts were directed towards them.

Minutes of the inaugural meeting at Leeds, Easy-rd., on Sunday, Jan. 9th, were then read and adopted. Subsidiary groups constitution was amended. Art. 1. Name. "The name to be —— District Committee." Art. 10. "That churches desiring to affiliate with subsidiary groups must make their application to the General Secretary, S.N.U., such application to be endorsed, or otherwise, by the secretary of the District Committee after such application has been considered at a District Committee quarterly meeting."

An application from Grimesthorpe for allocation to the Hull District Committee was referred to the Sheffield District Committee.

Mr. Taylor was thanked for the efficient manner in which he had presided over and conducted the business of the day in perfect harmony. Mr. Beety was also thanked, all District Committee secretaries joining in the expression for the wholehearted service he had given as secretary in the particularly heavy duties which had been performed under the changing condition.

Mr. Webster presided over the evening service, Messrs. Ackroyd, Beety and Taylor took part, also Mr. Davies, who expressed on our behalf our thanks for the royal welcome and entertainment provided for us. A. E. BEETY.

Bradford and District Subsidiary Group.

THE monthly conference of the Bradford and District Subsidiary Group of the Yorkshire Spiritualist District Council was held at the Bankfort National Spiritualist Church, Bradford, on Sunday, Jan. 16th. A large number of associates, delegates and friends were present. Mr. Lightowler (President) presided. Miss Raistrick gave the invocation. Ten minutes was devoted to spirit communion, which is found to be very helpful.

Mr. England, local President, in a few appropriate words, extended a very hearty welcome to all visitors, and was proud to say that as President of the local church he trusted the day would be an eventful one in the Spiritualist cause.

Mr. Lightowler spoke on the pleasure in being present at the first conference held in this area in the year 1921. In the name of the Subsidiary Group he extended all good wishes to everyone for the New Year, and he trusted every success would attend that church in the efforts they put forward for the betterment of mankind at large.

Minutes of last conference were passed as read after one or two questions had been asked and satisfactorily answered. The financial statement was adopted. Correspondence was read, the only item of any real importance being a letter stating the desire of Morley (Cross Church-st.), Shipley and Keighley to link up with Halifax and Leeds District Groups. A lengthy discussion took place, taken part in by a large number present, which terminated in the following decision: "That as the two latter churches had not been connected with us for the past 2-years, during that time only being connected with the National Union, and seeing that we had not had their co-operation, if their admission into the Groups they desired would benefit the Spiritualist cause at large, we agree to meet their desires." The secretary was instructed to communicate this decision.

Mr. Lightowler, delegate to conference held at East Leeds, gave a good report, and stated an enthusiastic attendance, and that most of the business dealt with was concerning new constitution, particulars of which were given in detail. A vote of thanks was moved to Mr. Lightowler.

Mr. A. Manchester, of Harker-st., was confirmed as associate member. Mrs. Hodgson, of Ripley-st., and Mrs. Gooder, of Birstall, were nominated as associate members.

Mr. Wells, secretary of Harker-st. Church, desired to state that they were giving a treat to the poor children of that neighbourhood, the treat to take the form of a tea and concert on Jan. 29th. He was pleased to say that the Lord Mayor and Lady Mayoress of Bradford would be present, and thanked all who had given their portion towards the same. The following were nominated by this subsidiary Group, and unanimously supported by all associates and delegates present as officials for the Yorkshire District Council: President, Mr. Roberts (Batley); vice-president, Mr. Rothery (Normanton); treasurer, Mr. Holdsworth (Dewsbury); secretary, Mr. Claughton (Saltaire). This concluded the business meeting.

At the afternoon meeting Mr. Roberts, of Batley, gave invocation, after which the President spoke on the passing into spirit of Mrs. Wilson, formerly Miss Stansbie, who passed away on Dec. 26th. The whole congregation stood in silent communion for one minute.

Two splendid addresses were given by Mrs. Bolton (Bradford) and Mr. Roberts (Batley) and the service was brought to a close with prayer by Mr. Claughton (Saltaire).

At the evening propaganda meeting the church was full to the doors. Invocation was given by Mr. Claughton, followed by opening remarks by the President expressing pleasure to officiate with such a band of real workers on the platform with him, and such an audience before him. Short breezy addresses were given by Mr. Yates, Mr. Williamson and Mrs. Lightowler, all of Bradford, after which Mrs. Lightowler gave proof of the actual presence of the so-called dead by describing some of those who were present, all of which were recognised. Mr. Yates also described one or two, and gave sketches drawn of the same, and Mr. Williamson gave full names of an individual and details of how he passed away, who was known by several there.

Thanks were tendered by the local President, Mr. England, to the President, secretary and co-workers for the real splendid day. A glorious day was brought to a close with prayer.—H. CLAUGHTON, Sec.

Instruct the Children.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning the same will gladly be supplied by—

G. F. KNOTT, Secretary,
British Spiritualists' Lyceum Union,
39, Regent Street, Rochdale.

WASTED opportunity is the cause of most failures.

CORRESPONDENCE.

A PLEA FOR TOLERANCE.

To MEMBERS OF THE S.N.U.

MY DEAR FRIENDS,—May I, as a plain man, address to my fellows member a few words on the present situation, which calls for the utmost unity and brotherhood. I deeply regret to see from time to time attacks on other forms of belief emanating from Spiritualists. This is to imitate sectarians. As Spiritualists we bear testimony to immovable facts. These, of course, negative various errors, but there is, I think, no need to emphasise the latter; no one's eyes are opened by denunciations, but only by proofs.

Moreover, such attacks are often directed against a state of things that is in great measure gone by. Literal interpretations of the Bible, for instance, is a dying cause, even within the churches and chapels; it is perishing by contact with live facts; and there is nothing to be gained by railing at it. And, moreover, we should realise that every doctrine, whether materialist or Spiritualist, is nothing more nor less than a "representation" in human and limited words by human and limited minds. The more limited the mind the more it tends to make its formula into final truth, and to quarrel with those whose formula is different. The wise Spiritualist knows that spiritual facts are no new thing, but have existed from time immemorial, because they are part of human nature. But throughout history they have been differently interpreted. In Old Testament times, for instance, they were attributed to the direct interposition of God. This was natural. It would have been quite impossible to explain the message of (say) the prophet Isaiah to his hearers as telepathy from the unseen world to his subconscious mind and the form taken by that message in his conscious mind. There are many minds to-day in the same stage of evolution as his audience.

Those who are awake to modern knowledge must look patiently and without bitterness or intolerance on other minds, putting forward proofs as occasion serves, based on assured facts both of normal science and supernormal phenomena. These will prevail by their own power without attacking anybody's opinions. And I would suggest that when we meet a sectarian opponent we should, instead of joining battle, put to him some verified Spiritualist fact and ask him to explain it. Above all, let us keep our positive facts clear-cut from our inferences and opinions. The facts are permanent, inferences grow and change. I see Mr. Stott is enquiring for a sound philosophy. May I suggest that this is to be found by plain men by proceeding from the Spiritualist data OF FACT, distinguishing clearly those that are within our present relativity of matter, time and space, from those that transcend those limitations. On the former only can we reach clear and definite ideas; on the latter our hypotheses must always be tentative and open to modifications. V. C. DESERTIS.

"THE INFINITE GOD AND THE FINITE GODS.

SIR,—I have read with some appreciation and sympathy Mr. Evans' article entitled "The Infinite God and the Finite Gods." I submit that the question of the existence of God and His attributes is strictly one of evidence. If I talk, say, about the composition of water, the ordinary individual is entitled to say to me, "Look here, stow the gab, trot out the evidences." The same position is attributed to God, trot out the evidences."

Mr. Evans' conception of personality is a circumscribed one. Mr. Evans is undoubtedly a personality, he is an entity, he possesses volitional capacity, he can say "I AM." So also with God, whatever God is, however extensive He may be in being, so also undoubtedly He is a personality, possesses the power to perform, and can say, with Mr. Evans, "I AM."

If God is all, then Mr. Evans, in common with myself and, say, the earthworm, are parts of God.

I note Mr. Evans' reference to the "infinite universe," but has Mr. Evans ever gone into the question as to what gives us our idea of space? Space to our consciousness appears to be, but so also does the earth appear to be stationary. We, or some of us, are ready enough to trot out "Who by searching can find out God?" as a sort of shibboleth without any real consideration as to whether or not that which is implied in it is really sound.

I note that according to Mr. Evans "Man becomes drunk with his own conceits, and speaks of special favours from God," but the only point is whether any particular individual has received any special favours from God. It is not for Mr. Evans to start from any "a priori" position in relation to the matter, and assert that God grants no favours on the ground that he thinks that God does not. I note Mr. Evans' statement that "the glory of man is that he can think." Personally I recognise that animals other than man possess certain attributes that man possesses, and I am by no means ready to confine to man in the animal creation the capacity for thinking.

I note the assertion that "God is the cause of all," which he, Mr. Evans, refers to as an assumption. Therefore, he writes, we simply say, "God is." I submit that the position is an erroneous one. Just as we arrive at the composition of water on the basis of evidence, so also should we arrive at the existence of God on the basis of evidence. If we recognise no such evidence, well, leave it at that until we do. Are we not as Spiritualists sometimes inclined to give rather too much credit to those on the other side of life, as if we ourselves possessed little or no initiative. For instance, why should we ascribe extraneous initiative to the Rev. Jelks and the production by selection of Shirley poppies, or again, the monk Mendel and Mendelism. Let us give everyone their due.

I note Mr. Evans' statement that "One can regard the Christ-spirit as one of the Divine hierarchy whose work lies in helping on the evolution of humanity." So one can, but the point is not what one CAN do but what is the fact.

W. GREGORY.

A Vision of the Sphere of Intelligence.

I HAD felt for two or three days that I should have a vision, that some revelation was about to be made to me. I felt that I must have one, that I needed one, that I had a right to expect one, and therefore I went about my household duties mechanically awaiting the treat reserved for me. I expected something, I knew not what, for I had undergone an ordeal. I had tried to be obedient and carry out a certain duty at the behest of the spirit people which meant sacrifice on my part, although I am aware it was imperfectly done.

I felt my relationship to God, and knew that, as His child, I could get into touch with Him, and so, in all humility, stripped of all preconceptions—what I had been taught to believe—I bowed before Him and waited.

Then I saw, as it were, a curtain being drawn slowly aside. I beheld an atmosphere full of radiant lights glowing and sparkling. They were intelligent lights, lights that represented individuals, embodied intelligences revealing qualities which were expressed in radiant colour. Some were very large and bright, others smaller and less bright. There seemed to me not one half-inch of space but was filled with luminous intelligence.

It was a glowing sight, and I felt a wonderful harmonious peace, and a benign love regnant in that region. As I looked the thought crossed my mind, "What a contrast to the conditions of earth, and the selfishness and greed of man."

A feeling almost amounting to contempt was engendered in my mind. Hardly had I realised this, when the following message was wafted to or born in my consciousness:—

"Humanity is the last of God's handiwork, and therefore the most perfect. The people of earth are as yet babes in spiritual things. They are the losers. You can afford to be charitable, for you have been greatly privileged."

I then realised the exquisite love of God—love for all His creatures, for he Has no favourites—all are His children.

His all-comprehensive love includes the frail, the erring, the undeveloped and we as His servants—nay, as His children—should have abundant charity, and refrain from harshly judging our fellow creatures.—ELOISE.

BRITISH MAGNETIC HEALERS ASSOCIATION.

THE above-named Association held a propaganda meeting at West High-street Spiritual Church, Salford, on Saturday, Jan, 29th, and were introduced by Mr. Lea. We had a most successful time, some twenty-five cases being treated. Many persons stood and gave their testimony to the benefit received. A few associate members were made. Mr Kay added greatly to the success of the evening by his accompaniment on the piano.

BRITISH MEDIUMS' UNION.

THE quarterly meeting of the above-named Union was held in the National Spiritualist Church, Railway-street, Radcliffe, near Manchester, on Saturday, Jan 22nd. In the absence of Mr. W. T. Bentley, through illness, Mr. F. Hepworth officiated as secretary. There was only a moderate attendance. When the ordinary business of the meeting had been disposed of, Mr. Hepworth introduced a scheme for the opening of branches of the Union in various centres, and outlined plans for the strengthening of the Union's membership, and for the increase of confidence and fraternity amongst the platform workers. The address was well received and approved. The Council were requested to submit the scheme to practical experiment as soon as convenient. Four new members were accepted. A public meeting was held in the evening, Mr. G. Lee presiding.

BOLTON COUNCIL OF SPIRITUALIST SOCIETIES.

THE above Council, in conjunction with representatives from Bury (Kirg-st.), Daisy Hill (Mabel-st.), Horwich (Beatrice st.), and Radcliffe (Railway-st.), held a formal meeting in Bolton (Bradford-st. Rooms) on Thursday, Jan. 27th, with a view to forming a District Committee, having as its principal objects (a) to promote propaganda work, (b) to strengthen the weaker Societies, (c) to open new Societies in districts not represented.

The President of the Council, Mr. Thos. Turner, outlined the possibilities and working capacity of such a Dis-

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[illegible] Coming as it did immediately after the visit of the anti-Spiritualist champion, the spirit of enquiry was quickened, and Mr. Leaf was not slow to take full advantage of this, and in his masterly fashion effectively replied to Mr. Holmes, and much good to the cause will undoubtedly follow.

The lantern lecture on "Spirit Photography," given on Tuesday evening, proved a great success, while his demonstrations of clairvoyance and psychometry were of an exceptionally high standard, most of the descriptions of departed friends being recognised. We are looking forward with anticipation to Mr. Leaf's return visit in the autumn

BRISTOL : DIGHTON HALL.

THE annual meeting and election of officers took place on Wednesday, Jan. 26th, there being a good attendance. The balance sheet was presented and accepted, our financial position being in a flourishing state, as our building fund now stands at £180 in hand.

The following officers were elected for the ensuing year: Hon. President, Mr. J. M. Eddy; President, Mr. H. E. Oaten; Vice-Presidents, Mrs. Brake and Mr. Hapgood; Secretary, Mr. E. Hitchin; Treasurer, Mr. D. Rowland; Lyceum Conductor, Mr. H. Price; Organist, Mr. Marchant; Choirmaster, Mr. Dyer. Committee: Messrs. Fare, Dyer, Vicary, Smith, Powell, Clarke, and Mesdames Young and Williams. Leaders of Classes: Mondays, Miss Yates; Tuesdays, Mr. Brake; Wednesdays, Mr. Eddy.

BRISTOL : PROVIDENCE HALL.

ON Tuesday, Jan. 25th, a New Year's party was given by the officers and committee to members and friends. About 60 sat down to an excellent tea, after which games were indulged in. Solos were beautifully rendered by Mrs. Tillet, Miss Hope, and Miss Hensley, while Mr. Duval, as a humorist, was a great success. Mr. Pyne delighted all with his violin solo. The hat trimming competition for men and the competition for the ladies proved admirable. Great credit is due to the social committee who worked so hard to make the social successful. Mr. Taylor proved a very capable master of ceremonies.

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[illegible] sheet showing a substantial increase in the general fund, and the building fund has more than doubled, £42 having been added to last year's balance.

The following officers were elected: President, Mrs. Clempson; Vice-Presidents, Messrs. Lovegrove and Barnard; Secretary, Mrs. Hinton; Treasurer, Mrs. Kingstone; Members' Secretary, Mrs. Rose; Lyceum Conductor, Mrs. Barnard; Librarian, Mr. Gee; Wardens, Mesdames Ball, Tyler and Gibbings and Mr. Hinton.

We are considerably hindered in our work owing to the place not being our own, but trust by continual working together in earnestness and good fellowship to be able in the near future to obtain a home of our own.

LONDON : HACKNEY.

THE Hackney Society held their annual general meeting on Wednesday, Jan. 26th, when the balance sheet was discussed and duly passed, with a balance in hand of £35 10s., being £17 profit on the last six months. The following officers were elected: President, Mr. N. Rist; Vice-Presidents, Messrs. Leach and Dougall; Treasurer, Mrs. S. Lebosquet; Hon. Secretary, Mrs. F. Sutton; Assist. Sec., Mrs. Dougall. The meeting closed with a hearty vote of thanks to Mr. Rist for good work he has done in the last twenty years.

LONDON : PLAISTOW.

A MOST enjoyable evening was spent by the members and friends of the Plaistow Society on Saturday, Jan. 22nd, when 40 guests sat down to a substantial meat tea, provided by the President (Mr. H. Wright), to celebrate his 21st year as President of the Society. After tea, the Secretary, Mr. Byers, read a letter of regret from Mr. Davis, of Walthamstow, and then moved a hearty vote of thanks to the host for the good things provided, and expressed the hope to see their President celebrate his golden wedding in the cause of Spiritualism, and that his services would be as useful during the next twenty-one years as they had been in the past. Mrs. Briggs, in seconding the resolution, said she was sure the angel world was very near to him for his unselfish and unremitting labour to

Spiritualism. Mr. Wills supported, and said he had a very pleasant duty to perform. The members had deputed him to present to Mr. Wright a small present in recognition of his services, and trusted that the leather pocket wallet would long remain in his possession. As an old friend he had great pleasure in presenting it on behalf of the members.

The President, in reply, thanked them for their present, which was quite unexpected. It was not only the gift, but the giving, the kindness behind it, that he appreciated most. When he first came to the hall he was a materialist, but the evidence of Spiritualism was too strong for him, so he threw overboard all his preconceived notions of life and religion, and started afresh with the help of the spirit world, to gain that knowledge which had been illuminating to him and put him on the road that leads to God.

The rest of the evening was spent in music, songs, recitations and games. Miss Gladys Lee gave two musical monologues and three songs, and as she is only a child, but a born reciter, a brilliant future should be in front of her. Miss May Gunby gave three very clever exhibitions of dancing. Mr. Byers and Mr. Harding gave songs, Mr. Wright gave recitations, and Miss Ruth Lee gave a pianoforte solo.

GLASGOW.

THE members of the Glasgow Association of Spiritualists held a successful social gathering in the Berkeley Hall on Monday, Jan. 31st. Mr. J. M. Stewart presided in the absence through illness of the President, Mr. P. Galloway. A fine musical programme was provided by Mr. George Garscadden. During the evening Mr. James Gell, on behalf of the members, made a presentation to Mr. and Mrs. Galloway as a mark of esteem, and in recognition of their great work for the Association. Mr. Galloway received a signet ring, and Mrs. Galloway a pearl brooch. Mr. J. B. McTudal replied in feeling terms for the recipients. Mr. James Coates also spoke in appreciative terms of Mr. and Mrs. Galloway. An assembly followed, and sixty couples took part in the dancing.

NUNEATON.

MISS BUTCHER, of Northampton, paid her first visit to the Nuneaton Spiritualist Church on Jan. 30th, her discourses being of great value both to investigators and confirmed Spiritualists. Her calm, quiet air of conviction was delightful to hear. The evening subject was "Spiritualism, its message to mankind." There were large and appreciative audiences, and clear, convincing clairvoyance was given at each service. Mr. Mason officiated in the afternoon and Mr. Stevenson in the evening.

PORTSMOUTH.

A CONTINUAL stream of visitors to the Portsmouth Temple of Spiritualism, Victoria-road South, made the acquaintance of the remarkable pictures on view as demonstrations of psychic art. Some 100 pictures were exhibited in oils, water-colours, crayons and inks. The larger canvas exhibits were religious and symbolical of Bible stories, the Christ-figure appearing on many of them. Landscapes were many and varied. Mrs. Lucy Chapman Knight, the painting medium, claims that she has no knowledge whatever of art, and has been merely the instrument of spirits. One large oil picture, "The Transfiguration," done entirely by the fingers, was much admired. A remarkable feature in two exhibits done at separate times was pointed out. They correctly scaled, and when placed side by side formed one complete picture. This was only discovered by accident months after the second picture was completed. The whole of the work dedicated to the spirit world has been generously given to the building fund of the Temple by Mrs. Knight, and the unsold pictures, etc., are to be retained for the choice of those unable to attend the exhibition who will donate sums to the church.

ROTHERHAM.

JAN. 23rd was our Hospital Sunday, and our platform was occupied by our President and Vice-President. Good services were rendered, and a fair sum for the hospital was realised. On Sunday, Jan. 30th, Mr. W. Rooke, of Manchester, in the afternoon gave a short criticism on an article in the paper re Spiritualism to a very small congregation, but in the evening, to a full hall, a stirring address was given and listened to and appreciated. A few descriptions of loved ones followed.

MEETINGS HELD ON SUNDAY, FEBRUARY 6, 1921.

BARNSLEY, North Pavement. — Mrs. Steele gave trance addresses, also clairvoyance. Mr. Denton presided.

BEDWORTH. — Mr. G. Passant gave addresses on "Quench not the spirit in the children" and "Grant us that love of truth sublime." Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Mrs. Mycock gave an address on "The philosophy of Spiritualism for the upliftment of the people." The President presided.

BIRMINGHAM, Aston. — Good congregations welcomed Mr. Harvey Metcalfe, of Kettering, on his first visit to Birmingham. Addresses and clairvoyance were given. Mr. A. Tozer presided.

Small Heath: Mr. Walter Moss gave a lecture on "Spiritualism and modern thought." Clairvoyance was also given. Mrs. A. Sharpe presided.

Smethwick: Mr. and Mrs. Whyman, of Hanley, gave most sterling addresses and also most convincing clairvoyance and proof of spirit return. Hall packed.

BRISTOL, Dighton Hall. — Morning service conducted by Mr. J. M. Eddy. Evening address by Mrs. Brake. Mr. H. E. Oaten presided.

United: Mrs. Bayley, of Wolverhampton, gave addresses. Evening subject, "The great silence is broken," also clairvoyance. Mr. Pritchard presided.

Clifton: Mr. E. M. Atkinson's subject was "Eternal law," followed by successful circle.

CARDIFF, Central. — Mrs. Thomas, of Albanny-rd., gave an address and clairvoyance to a large audience.

COVENTRY, Lockhurst Lane. — Mr. Taylor, of Birmingham, gave good addresses followed by clairvoyance.

EASINGTON LANE. — Mr. Jones gave a lesson on "Biblical Spiritualism." Solos were rendered by Mrs. Hook and Mrs. Richardson and Mr. Jones.

EASTBOURNE. — The President, Mr. A. W. Orr, conducted the services. The evening address, "Eternal and progressive Spiritualism," was highly instructive and interesting.

EXETER, Market Hall. — Afternoon, address and clairvoyance by Mrs. M. A. Grainger. Evening, Mr. H. Lockyear discoursed on "The principles of Spiritualism." Clairvoyance by Mr. Perkins.

HIRST, Spiritual Evidence. — Mr. Horton, of Newcastle, gave an address on "The uncradled Christ."

LIVERPOOL, Daulby Hall. — Mr. Barons, of Morecombe, gave addresses on "The apparition in the morning" and "Does God answer prayer?"

LONDON. — Brixton: Mrs. Jamrach gave an address on "Incarnation," and followed with several clairvoyant descriptions.

Camberwell: Mr. W. A. Codd, late of Nottingham, gave addresses at morning and evening services.

Clapham: Mrs. Cannock gave an address on "How to solve the problem of life," also giving clairvoyance.

E.L.S.A.: Miss Stead occupied the chair when Mrs. George gave an address on "Spiritualism and Christianity," followed by clairvoyance. The solo was "The Spirits' Song" (Haydn).

Hounslow: Mrs. H. Davidson, of Erith, gave an address on "Spiritualism v. Spiritism," also clairvoyance.

Little Ilford: Mrs. Crowder gave an address and Mrs. Clempson followed with clairvoyance.

London Spiritual Mission: Morning, Dr. W. J. Vanstone gave an address on "The spiritual mysticism of the unseen." Evening, Mr. P. E. Beard answered written questions.

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum open session. Evening, Mr. G. Prior gave an address on "Light and priestcraft."

MEXBOROUGH. — Mr. C. N. Porter took for his evening address, "Death, and after," followed by clairvoyance.

LOUGHBOROUGH. — Afternoon, members. Evening, Mrs. G. Hall gave an address on "Unseen helpers."

NEWPORT, MON., Harry-st. — Mr. Crago gave an address on "Spiritual unfoldment" to a full hall, and also gave clairvoyance.

NORTHAMPTON. — Services conducted by Mr. A. Clayton, the blind boy medium, of Nottingham.

PAIGNTON. — Colonel Arthur presided over a fair attendance, when an address and clairvoyance was given by Miss Frisby.

PETERBOROUGH. — Addresses and clairvoyance by Miss Bartlam, of Birmingham. Mr. Painter presided.

PLYMOUTH, Morley-st. — Mr. Day, one of our vice-presidents, gave an address on "Spiritual experiences." Clairvoyance was given by Mrs. Trueman.

Stonehouse: Meeting conducted by Mr. H. Pearce. Soloist, Mrs. Herd. Address by Mr. J. Mathews, on "Pure gold of Spiritualism." Spiritual visions by Mrs. J. Dennis, President. The choir rendered anthem, "Do You Know the Song?"

PORTSMOUTH, Temple. — Miss Mary Mills, resident speaker of Clifton Church Bristol, gave very instructive addresses and clairvoyance.

RUGBY. — Mrs. Lucy Jones, of Leicester, gave an address on "Ring out the old; ring in the new," followed by clairvoyance.

SUTTON-IN-ASHFIELD. — Mr. W. Coomer Mason, of Sheffield, gave addresses and clairvoyance to good congregations. Mr. J. Stafford presided.

TREFOREST. — Mrs. Davies, of Abercynon, delivered an address on "Watch and pray," followed by clairvoyance.

WEST MELTON. — Mr. Bower, of Sheffield, spoke on "Manifestations," and afterwards gave clairvoyance.

YORK, National. — First visit of Mrs. Allured, whose evening subject was "Evolution." Clairvoyance was also given.

Manchester Society of Spiritualists,
38, MASKELL STREET, ARDWICK.

OPEN CIRCLES
will be held in the Rooms of the above Society every Sunday Afternoon at 3 o'clock prompt.
Doors closed at ten past. All invited.

MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.

SUNDAY, Feb. 13th, OPEN SESSION SERVICES.

At 2-30, Second Musical and Shakespearean Festival.

PLAYS CHOSEN: "Winter's Tale," "Othello," "Much Ado About Nothing," and "Merchant of Venice."

Evening at 6-30, Speaker, MISS C. E. ANDREWS (New Thought School).

Subject: "The Magic Power of Thought."

ALL ARE WELCOME. SILVER COLLECTION. TEAS PROVIDED.

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, FEB. 13TH, at 2-30, LYCEUM.
At 6-30, MR. R. A. OWEN, Liverpool.
At 8-15, MRS. FORREST.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. SHEARSMITH.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

FEB. 13.—Circle for Members Only.
,, 20.—MRS. RUTH DARBY.
,, 27.—Circle for Members Only.
MAR. 6.—MISS TICKELL.

Manchester Society of Spiritualists
38, MASKEL STREET, ARDWICK, MANCHESTER.

A Special Visit of Mr. Louis Morgan (Birkenhead), who will conduct a
FLOWER SEANCE.
on SATURDAY, FEBRUARY 12TH, at 7-30
SILVER COLLECTION.

Also Services on SUNDAY, FEB. 13TH, at 3 and 6-30.

Longsight Spiritualist Society,
SHEPLEY ST., OPPOSITE PIT ENTRANCE KING'S THEATRE.

SUNDAY, FEB. 13TH, at 6-45 and 8-15, MRS. REESE.
TUESDAY, at 8-15, Mrs. ROBERTS.
THURSDAY, at 8-15, Miss WALLWORK

Collyhurst Spiritual Church,
COLLYHURST STREET,

SUNDAY, FEB. 13TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, MRS. IRONS.
MONDAY, 3 and 8, Mrs. WORTHINGTON.
WEDNESDAY, at 8, Miss SANDIFORD.
SUNDAY, FEB. 20TH, Mr. WOOD.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, FEB. 12TH, at 7-30, MRS. KNOTT.
SUNDAY, FEB. 13TH, at 3 and 6-30, MEMORIAL SERVICE.
MONDAY, at 3 & 7-45, Mrs. VERITY.
WEDNESDAY, at 7-45, OPEN CIRCLE.

Moston Spiritualist Lyceum Church,
CO-OP. HALL, AMOS STREET.

SUNDAY, FEB. 13TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. MARKS.
SUNDAY, FEB. 20TH, Mr. MEEK.

Palmistry Simply Explained. With numerous Diagrams. By James Ward. 10½d.

Society Advertisements.

Moss Side Progressive Lyceum Church,
66, RABY STREET.

Every Sunday afternoon at 2-30.

SUNDAY, FEB. 13TH, OPEN SESSION.
FRIDAY, SOCIAL.
SUNDAY, FEB. 20TH, Miss M. NORBURY, Women's International League.
All are welcome.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, FEB. 13TH, at 2-30, LYCEUM.
At 6-30, MR. E. W. OATEN.
WEDNESDAY, at 3, Miss COTTERILL.
THURSDAY, at 8, Miss SANDIFORD.
SUNDAY, FEB. 20TH, at 6-30 and 8, MR. CHAMBERLAIN.

The New Manchester Progressive Lyceum Church,
377, OXFORD ROAD.

WE COMMENCE OUR LYCEUM SESSIONS EVERY SUNDAY MORNING AT 10-30.
All are most heartily invited.

Bristol Spiritualist Temple,
16, BERKELEY SQUARE, CLIFTON.

SUNDAY, FEB. 20TH, at 6-30,
MR. EDDY.

Gillingham Spiritualist Society,
ODDFELLOWS HALL, VICARAGE ROAD.

SUNDAY, FEBRUARY 13TH,
MR. H. BODDINGTON.
SUNDAY, FEB. 20TH, Mrs. IMISON.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL ST., SUTTON.

SUNDAY, FEBRUARY 13TH,
MISS MARY CLEMPSON, Address.
THURSDAY, Miss A. JAMRACH, S.N.U., Address and Clairvoyance.
At 8, PROPAGANDA MEETING.

W.T.S. Spiritual Unity Church,
NEXT PARK MANSIONS, CHAPEL PARK RD., ST. LEONARDS, W.S.

SATURDAY, FEB. 12TH, SHORT ADDRESS AND PSYCHOMETRY.
SUNDAY, FEB. 13TH, at 11-15 and 6-30, SISTER ANNIE MARKS.
MONDAY, at 3 and 7, OPEN CIRCLES.

W.T.S. Spiritual Unity Centre,
66, TERMINUS RD., NEXT TO ROYAL HOTEL, EASTBOURNE.

SUNDAY, FEBRUARY 13TH,
DR. C. C. SANDER, of London.
At 11-15, "Self Expression." At 6-30, "Reincarnation."

Society Advertisements.

British Magnetic Healers' Association

The above Association will hold a
PROPAGANDA MEETING
in COLLYHURST SPIRITUALIST CHURCH, COLLYHURST ST., OLDHAM RD., MANCHESTER.
on SATURDAY, FEBRUARY 19TH.
Meeting Commencing at 7. Healing 7-30, prompt.
All are cordially invited.

Brighton Spiritualist Church,
ATHENÆUM HALL, NORTH ST.
Affiliated to the S.N.U.

SUNDAY, FEB. 13TH, at 11-15 and 7, MR. W. P. SWAINSON.
Lecture on "Spiritual Alchemy."
LYCEUM at 3.
WEDNESDAY, at 8, Mr. ROBT. GURD.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE
Affiliated to S.N.U.

SERVICES:
Sundays at 11-30 and 7. Lyceum at
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meetings, First Wednesday in every month at 3.

SUNDAY, MONDAY, and TUESDAY, FEB. 13TH, 14TH and 15TH, MISS FLORENCE MORSE, Speaker and Demonstrator.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, FEB. 13TH, at 3, LYCEUM
At 7, MR. G. PRIOR, Address.
THURSDAY, at 8, Mrs. PODMORE, Address and Clairvoyance.
SUNDAY, FEB. 20TH, Mrs. NEVILLE
All Circles as usual.

Church of the Spirit, Camberwell,
THE PEOPLE'S CHURCH, WINDSOR RD.
DENMARK HILL STATION.

SUNDAY, FEB. 13TH, at 11, Mrs. C. O. HADLEY.
At 6-30, MR. G. T. GWINN.
WEDNESDAY, at 7-30.

Clapham Spiritualist Church,
ADJOINING REFORM CLUB, ST. LUKE'S RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, FEB. 13TH, at 11, CIRCLE
At 3, LYCEUM.
At 7, MR. and MRS. PULHAM. Address and Clairvoyance.
FRIDAY, Mrs. VERA MERVYN. Clairvoyance.
SUNDAY, FEB. 20TH, Mrs. M. GORDON

East London Spiritualist Association
No. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass thro Main Building to Last Room on Righ

SUNDAY, FEBRUARY 20TH, MRS. MAUNDERS.